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BIOGRAPHY.

REMARKS ON THE ACCOUNTS OF THE DEATH OF DAVID HUME, ESQ. AND SAMUEL FINLEY, D. D.

(Concluded from Page 108.)

The common sense and feelings of mankind, have always taught them to consider death as a most awful and interesting event. If it were nothing more than a separtion from all that we love in this world; the dissolution of our bodies; and the termination of our present mode of existence, there would be sufficient reason for approaching it with tender and solemn reflection. But when we add those anticipations of which very few, if any, can wholly divest themselves; that scene of "untried being," which lies before us; and especially *that* eternity which the christian revelation unfolds, death becomes an object of unutterable moment; and every sober thought of it bears upon the heart with a weight of solicitude which it is not in the power of unaided reason to remove. The mere *possibility* of our living hereafter, is enough to engage the attention of a wise man: the *probability* of it is too grave and affecting to leave an excuse for indifference; and the *certainty* with which the scriptures speak of it, as of an immortality of blessedness or of wo, allows to light and ludicrous speculations concerning it, no other character than that of the insanity of wickedness.

When that hour draws nigh which shall close the business of life, and summon the spirit to the bar of "God who gave it," all the motives to deception cease; and those false reasonings, which blind the judgment, are dissipated. It is the hour of truth, and of sincerity. Such, at least, is the *general* fact, which cannot be invalidated by the concession that, in some instances, men have been found to cherish their infatuation, and practise their knavery to the very last. Their number in places which enjoy the pure gospel, the only ones in our present view, is too small to make any perceptible difference in the amount; or to disparage that respectful credence with which the rustic and

the sage listen to the testimony of a dying bed.

By this testimony, the "gospel of the grace of God," has obtained, among every people and in every age, such strong confirmation, and has carried into the human conscience, such irresistable appeals for its truth, its power, and its glorious excellency, that its enemies have labored with all their might, to discredit these triumphs. They have attacked the principle upon which the testimony of a dying believer rests. They have said that the mind, being necessarily enfeebled by the ravages of mortal disease upon the body, is not a competent judge of its own operations——that the looks, the tears, the whole conduct of surrounding friends, excite artificial emotions in the dying—that superstition has a prodigious ascendency over their imagination —that their joyful impressions of heaven, are the mere reveries of a disturbed brain; that their serenity, their steady hope, their placid faith, are only the natural consequence of long habit, which never operates more freely than when the faculty of reflection is impaired—All this, and more like this, do unhappy mortals who take, or pretend to take, pleasure in putting an extinguisher upon the light of life, detail with an air of superiority, as if they had fallen upon a discovery which merits the plaudits of the world. But were it even so—were the christian victory over death only a dream, it is a dream so sweet and blessed, that with the scourger of lord Bolingbroke's philosophy, I should "account that man a villain that awoke me—awoke me to truth and misery."* But I am not going to discuss this question.—The poor infidel does not believe himself, and why should others believe him? With one breath he endeavors to cry down the argument to be derived in favor of their religion, from the peaceful death of christians; and with the next to enlist it in his own service. He omits no opportunity of celebrating the intrepidity or composure displayed by sceptical brethren in their last moments. Let the letter of Dr. Adam Smith, concerning the death of *David Hume*, Esq. reprinted in the foregoing pages, be a proof. Every sentence betrays his anxiety to set off his friend to the best advantage.—The dullest observer cannot but perceive his design to compare Mr. Hume dying an infidel, with a christian dying in the faith of Jesus. Let us draw out, at length, that comparison which he has only insinuated; and that the effect may be more decisive let us remember, that the whole annals of unbelief do not furnish a more favorable example than he has selected. Mr. *Hume* was a man of undisputed genius—His versatile talent, his intense application, his large acquirements, and his uncommon acuteness, place him, perhaps, at the head of those enemies of revelation who attempt to *reason*; as Voltaire stands without a rival among those who only *scoff*. He had, besides, what rarely belongs to the ascertained infidel, a good

* Hunter's View of the philosophical character and writings of Lord Viscount Bolingbroke.

moral reputation. We mean that he was not addicted to lewdness, to drunkenness, to knavery, to profane swearing,* or any of those grosser vices which are the natural and ordinary companions of enmity to the gospel. For otherwise, as he labored to unsettle all fixed principles of belief; to overturn the whole system of moral obligation; to obliterate a sense of God's authority from the conscience; and positively to inculcate the innocence of the greatest crimes, he must be accounted one of the most flagitiously immoral men that ever lived.

His panegyrist, too, was a man of superior parts and profound erudition. The name of *Adam Smith* will always rank high in the republic of letters; and will never be pronounced, but with respect, by the political economist. Mr. *Hume* can have lost nothing; has possibly gained much, by the pen of his friend. Taking him therefore, as the letter to Mr. *Strahan* represents him, let us contrast him with that servant of the Lord Jesus Christ, Dr. *Samuel Finley*.

Whatever be a man's opinions, one of his most rational occupations in the prospect of leaving the world, is to look back upon the manner in which he has pass-

* On further recollection, we are compelled to deduct from Mr. Hume's morality, his freedom from profane swearing. For in an account of the life and writings of the *Rev. Dr. Robertson*, the great historian, drawn up by professor *Dugald Stewart*, there is a letter from Mr. Hume to the Doctor, in which he descends to the coarse and vulgar profanity of the ale-house, and the main-deck. To ask his *reverend* correspondent, the principal of the University of Edinburgh, the ecclesiastical premier of the church of Scotland, "What *the devil* he had to do with that old fashioned, dangling word, *wherewith?*" and to tell him, "I will see you d—d sooner," viz. than "swallow your *bath*"*—are such gross violations of decency, that unless Mr. Hume had been *accustomed* to adorn his speech with similar expletives, they never could have found their way into a familiar letter; much less into a letter designed for the eye of a man to whom, considering his *profession* only, they were a direct insult. We do not wonder that Mr. Stewart should "hesitate about the propriety of subjecting to the criticisms of the world so careless an effusion." But knowing as we do, the urbanity of that gentleman's manners, the elegance of his mind, and his high sense of decorum, we much wonder that his hesitation had not a different issue. We fear that all men of sobriety, we are sure that all men of religion, will refuse to accept Mr. Hume's "gaiety and affection," as an apology for his vileness; or to let it pass off under the mask of "playful and good-natured irony." If a philosopher's "affection" must vent itself in ribaldry; if he cannot be "playful and good-natured," without plundering the waterman and scavenger of their appropriate phraseology, we own, that his conversation has no attractions for us. Such a "glimpse" as this letter affords, of the "writer and his correspondent in the habits of private intercourse," is far from "suggesting not unpleasing pictures of the hours which they borrowed from business and study." But the most melancholy reflection is, that such intimacies and correspondences furnish an index of Dr. Robertson's own character. The infidels never allowed that he had any thing of the christian minister but his canonicals and his sermons. With those exceptions they claimed him as their own, and their claim appears to have been too well founded.

* *An account of the Life and Writings of* William Robertson, D. D. *prefixed to his works, p.* 80, 81.

ed through it: to compare his duties with his conduct, and to inquire how far he deserves the approbation or the reproach of his own conscience. With a christian this admits not of dispute. Nor will it be disputed by a deist, who professes his faith in the being and providence of God, and a state of rewards and punishments hereafter, proportioned to the degree of crime or of virtue here. To such a one it is, upon his own principles, a question of unspeakable importance, whether he shall commence his future existence with hopes of happiness, or with fears of misery? especially as he relies much upon the efficacy of penitence and prayer, in procuring forgiveness of his faults, indulgence to his infirmities, and a general mitigation of whatever is unfavorable. Nay, the mortal deist, or the atheist himself, for they are not worth the trouble of a distinction, ought, for their own sakes in this life, to be so employed. If, with the rejection of all religious constraint, they have not also uprooted every affection of their nature, nothing could afford them more gratification in the evening of their days, than the consciousness of their having contributed something to the mass of human comfort. In short, whether we argue upon christian, or unchristian grounds, it can be the interest of none but the worthless and the malignant, to shut their eyes upon their own history, and sink down in death, as a bullock drops under the knife of his executioner.

Yet strange as it may appear, and inconsistent as it certainly is with his high pretentions, there are few things so rare as a dying infidel taking a deliberate retrospect of life. We say a *deliberate retrospect;* for it is undeniable, that on many of those who, like the apostate Julian, waged implacable war with the *Galilean*, conscience recovering from its slumbers, has, at the hour of death or the apprehension of it, forced an unwilling and tormenting recollection of their deeds. The point of honor in their philosophy seems to be, and their utmost attainment is, to keep completely out of view, both the past and the future. This was evidently the case with Mr. *Hume*. Read over again Dr. Smith's letter to Mr. Strahan, and you will not find a syllable from which you could gather that there is an hereafter, a providence, or a God —not a sentence to indicate that Mr. *Hume* believed he had ever committed a sin; or was, in any respect, an accountable being.

Turn now away from the philosopher, and hear what a believer in the Lord Jesus Christ has to say. Melting into gratitude for that mercy which he had received from his heavenly father, he goes back to the commencement of his christian course, and desires his friend to pray that God "would be pleased to let him feel just as he did at that time when he first closed with Christ," and the rapture of his soul came near to the blessedness of heaven. With deep humility he owns his sinfulness: not a whisper of extenuation or apology does he utter—"I know not in what language to speak of my own unworthiness—I have been undutiful." But with great tenderness, as in the presence of the

Omniscient, he attests his satisfaction with time spent in his christian duties and enjoyments. "I can truly say that I have loved the service of God—I have honestly endeavored to act for God, but with much weakness and corruption—I have tried my master's yoke, and will never shrink my neck from it." That he had been useful to others, and instrumental in their salvation, was to him a source of pure and elevated joy. "The Lord has given me many souls as a crown of my rejoicing."

What think you, now, reader, of Mr. *Hume* and Dr. *Finley*, with regard to their retrospect of life? Who evinces most of the good and the virtuous man? Whose reflections, is it reasonable to conclude, were the most delightful? *His*, who let none of them escape his lips? or *his*, whose words were inadequate to express their abundance or their sweetness? No; the one had not delightful recollections to communicate. High happiness is never selfish. The overflowing heart pours off its exuberance into the bosom of a friend. And had Mr. H. had any thing of this sort to impart, his companions and encomiasts would have shared in his pleasure, and would not have forgotten to tell the world of its luxury. Their silence was a sufficient comment.

Let us extend our comparison to a particular which, more than almost any thing else, touches the pride of philosophy? We mean the *dignity* displayed by the infidel and by the christian respectively.

Ask Dr. *Smith*. He will tell you that at the very time when he knew his dissolution was near, Mr. Hume continued to "divert himself as usual, with correcting his own works for a new edition; with reading books of amusement; with the conversation of his friends; and sometimes, in the evening, with a party at his favorite game of whist." Behold the dying occupation of a captain of infidelity! Of one who is eulogized "as approaching as nearly to the idea of a perfectly wise and virtuous man, as, perhaps, the nature of human frailty will admit"—his most serious employment is "diverting himself." Just about to yield up his last breath, and "diverting himself." *From* what? Let them answer who know that there are apt to be troublesome visitors to the imagination and the conscience of one who has prostituted his powers to the purpose of spreading rebellion against the God who made him! "Diverting himself!" *With* what? With correcting his *own works* for a new edition! a considerable portion of which "works" is destined to prove that justice, mercy, faith, and all the circle of both the duties and charities, are obligatory only because they are useful; and, by consequence, that their opposites shall be obligatory when they shall appear to be more useful—that the religion of the Lord Jesus, which has "brought life and immortality to light," is an imposture—— that adultery is a bagatelle; and suicide a virtue!——*With* what? With reading books of *amusement*. The adventures of Don Quixote; the tales of the genii; a novel, a tragedy, a

farce, a collection of sonnets; any thing but those sober and searching treatises which are fit for one who "considers his latter end." *With* what? With the conversation of his friends; such as Dr. Smith, and Dr. Black, another famous infidel, who, as they had nothing inviting to discuss about futurity, and Mr. H. could not bear the fatigue of abstruse speculation, must have entertained him with all that jejune small talk which makes great wits look so very contemptible, when they have nothing to say. *With* what? With an evening party at his favorite game of whist! A card table! and all that nauseous gabble for which the card table is renowned! The question is to be decided, whether such stupendous faculties as had been lavished upon Mr. Hume, were to be blasted into annihilation; or expanded to the vision and fruition of the INFINITE GOOD; or converted into inlets of endless pain, despair, and horror? A question which might convulse the abyss, and move the thrones of heaven—and while the decision is preparing, preparing for *him*, Mr. H. sits down to a gaming board, with gambling companions, to be "diverted" with the chances of the cards, and the edifying conversation to which they give rise! Such is the *dignity* of this almost "perfectly wise and virtuous man!"—Such a *philosopher's* preparation for death!

Let us leave him at the card-table, and pay a second visit to Dr. Finley. From his gracious lips not a trifling word escapes. In his ardent soul, now ready to speed its flight to the spirits of the just, there is no room for "diversion," for "correcting" compositions; for "books of amusement;" or for "games of whist." The everlasting life of those around him—the spiritual prosperity of a congregation dear to him—the interests of his Redeemer among the nations——these, these are the themes which fill his thoughts and dwell upon his tongue. "Oh that each of you," says he to the spectators of his pain, "may experience, what, blessed be God, I do, when ye come to die."—"Give my love to the people of Princeton: tell them that I am going to die, and that I am not afraid of death. The Lord Jesus take care of his cause in the world."

The manner in which Mr. H. and Dr. F. directly contemplated death, and the effects of death, presents another strong point of contrast. It is evident from the whole of Dr. Smith's narrative, that the former confined, or wished to confine, his view to the mere *physical* event—to the bodily anguish which it might create, and its putting a period to earthly enjoyments. The whole of the philosopher's "magnanimity" centers here. Allowing to his composure under these views of death, as much as can reasonably be demanded, we do not perceive in it *all* that "magnanimity" which is perceived by Dr. S. Thousands who had no pretensions to philosophical pre-eminence, have been Mr. H's equals on this ground. If he had succeeded in persuading himself, as his writings tend to persuade others, that the spirit of man, like the spirit of a beast, "goeth downwards;" that when

the breath should leave his body, there would be an end of Mr. *Hume*——that the only change would be to "turn a few ounces of blood into a different channel"—to vary the form of a cluster of corpuscles, or to scatter a bundle of perceptions up and down through that huge collection of impressions and ideas—that stupendous mass of *nothings*, of which his philosophy had sagaciously discovered the whole material and intellectual world to be composed—If *this* were all, we cannot discern in what his magnanimity consisted. It is chiefly as a *moral* event, that death is interesting—as an event which, instead of putting an end to our existence, only introduces us to a mode of existence as much more interesting than the present, as eternity is more interesting than time.

It is this view that chiefly engaged the attention of Dr. Finley. In common with others, he was to undergo the pains of dissolution. But he rested not in these. He fixed his eye upon that new form which all his relations to God, to holiness, to sin, and the inhabitants of the future world, were shortly to assume. The reader, we doubt not, perceives the immense disparity between these cases. Mr. H. looks at death as it affects the affairs of this world. Dr. F. as it involves eternal issues. Mr. H. according to his own notions, had nothing to encounter but the struggles of nature; and nothing to lose but a few temporal enjoyments. Before Dr. F. was the tribunal of God, and the stake at hazard was an immortal soul. An error here is irretrievable; the very thought of its possibility is enough to shake every fibre of the frame; and proportionably precious and certain must be that religion which can assure the believer of his safety, and convey him with peacefulness and pleasure to his father's house.

This being the case, let us weigh the consolations of the philosopher against those of the christian.

Dr. Smith has made the most of them in behalf of the former; but a very little scrutiny will show that they are light and meagre indeed. "I am dying," they are the words of Mr. H. "as easily and cheerfully as my best friends could desire."—— "When he became very weak," says Dr. Black, "it cost him an effort to speak; and he died in such a happy composure of mind, that nothing could exceed it."

We are not without suspicion, that on the part of Mr. H. there is some affectation here; and on the part of his friends, some pretty high coloring. In the mouth of a christian, "composure," "cheerfulness," "complacency," "resignation," "happiness," in death, have an exquisite meaning. But what meaning *can* they have in the mouth of one, the very best of whose expectations is the extinction of his being? Is there any "complacency" in the tho't of perishing? any "happiness" in the dreary and dismal anticipation of being blotted out of life? It is a farce: It is a mockery of every human feeling; and every throbing of the heart convicts it of a lie. But Mr. Hume expected a better state of existence—Nay, talk not of that.

There is not, either in his own expressions, or those of his friends, the faintest allusion to futurity. That glorious light which shines through the grave upon the redeemed of the Lord, was the object of his derision. No comfort from this quarter. The accomplishment of his earthly wishes, and the prosperity of his near relatives, are the only reasons assigned for his cheerfulness But these are insufficient. In thousands, and ten thousands, they have not availed to preclude the most alarming forebodings; and why should they do more for Mr. Hume?

In the next place, how shall we interpret his "resignation?" Resignation to what? To the divine will? O no! God was not in all his thoughts. But death was at hand, and he could not escape; he submitted to a stroke which it was impossible to avoid. And all that is said of his "composure," and "cheerfulness," and "resignation," and "complacency," when measured by the scale of truth, amounts to no more than a sottish unconcern set off with a fictitious gaiety. It is easy to work up a fine description; and it is often most fine, when most remote from the fact. Let any infidel between the poles produce, if he can, a reason that shall satisfy a child, why one who has lived without God, should find "complacency" in death. Nothing but that "hope which maketh not ashamed," is a cause equal to such an effect. But "hope" beyond the grave, is a word which had no place in Mr. Hume's vocabulary, because the thing had no place in his soul. It is plain, however, that he

Felt his ruling passion strong in death.

Whatever his decay had weakened, his desire to see "the downfall of some of the prevailing systems of superstition," which, with Mr. Hume, meant neither more nor less than the destruction of christianity, in every modification retained its whole vigor. And thus, while venting his spite at the only "system" which ever could render death comfortable; he goes to Lucian's Dialogues, and edifies his friends with chattering nonsense about Charon and his boat! *O cæcas hominum mentes!* Nothing can be more blind and infatuated than the fanatacism of philosophy "falsely so called."—With this puerile levity before our eyes; and this contemptible babbling sounding in our ears, we must listen to tales of Mr. Hume's magnanimity, complacency, and resignation!

From a barren exhibition of atheism, let us repair once more to the servant of God. In Dr. Finley, we see a man dying not only with cheerfulness, but with ecstacy. Of his friends, his wife, his children, he takes a *joyful* leave; committing all that he held most dear in this world, not to the uncertainties of earthly fortune, but to the "promises of his God." Although his temporal circumstances were very moderate; although he *had* sons and daughters to provide for, and slender means of doing it, he felt not a moment's uneasiness—— *Leave thy fatherless children with me; I will preserve them alive; and let thy widows trust in me,* was

in his estimation, a better security for their support, than any inheritance in lands or lucre. And as to death itself—who but one "filled with hopes full of immortality," could use such language as this—"A christian's death is the best part of his existence"—"Blessed be God! eternal rest is at hand."—"O I shall triumph over every foe," (he meant sin, satan, death, the grave,) "the Lord hath given me the victory—I exult; I triumph! Now I know that it is *impossible* that faith should not triumph over earth and hell"—"Lord Jesus, into thy hands I commit my spirit; I do it with *confidence;* I do it with *full assurance.* I *know* that thou wilt keep that which I have committed unto thee." We appeal to all the world, whether any thing like this, any thing that deserves so much as to be named in comparison, ever fell from the lips of an infidel? How poor, how mean, how miserable, does he look, when brought to the contrast! Let the reader review again the situation of Dr. Finley, ponder his words, and mark their spirit; and then let him go back to Mr. Hume's "diversion"—to his correcting his atheistical writings for a new edition—to his "books of amusement"—to his "game of whist"—to his insipid raillery about Charon and his boat! Truly the infidels have cause to look big, and despise the followers of Jesus Christ! "Pray, sir," said a young man to the late Dr. Black, in the presence of a juvenile company, at the Dr's own table, "Pray sir, how did Mr. Hume die?" "Mr. Hume," answered the sceptical chymist, with an air of great significance, "Mr. Hume died, as he lived, a *Philosopher.*" Dr. Black himself has aided Dr. Smith in telling us what the death of a *philosopher* is. It has taught us, if nothing before did, that the pathetic exclamation, "Let my soul be with the philosophers," belongs to one who is a stranger to truth and happiness. If they resemble Mr. Hume, we will most devoutly exclaim, "Furthest from them is best." Let *our* souls be with the christians! with the humble believers in that Jesus who is "the resurrection and the life." Let them be with *Samuel Finley;* let them not be with *David Hume!*

We cannot close these strictures, without again reminding the reader, that no instance of composure in death is to be found more favorable to the infidel boast, than the instance of Mr. Hume. And yet, how jejune and forlorn does he appear, in comparison of Dr. Finley. The latter *longs* for his departure, "as the hireling pants for the evening shade;" and when it comes, he pours around him his kindly benedictions; his eye beams with celestial brilliancy; he shouts, Salvation! and is away to "the bosom of his Father and his God."

But in the other all is blank. No joy sparkles in his eye: no hope swells his bosom; an unmeaning smile is on his countenance, and frigid ridicule dishonors his lips. Be it never forgotten, that *no infidels die in triumph!* The utmost to which they pretend, is dying with calmness. Even this rarely happens; and, the scripture being judge, it is a part of their accursedness. It

imparts the deeper horror to the *surprise* of the eternal world.—But, if you reverse the picture, and ask how many infidels close their career in anguish, in distraction, in *a fearful looking-for of judgment and fiery indignation which shall devour the* ADVERSARIES *?*—how endlesss is the train of wretches, how piercing their cry! That arch blasphemer, *Voltaire*, left the world with hell anticipated: and we hear so frequently of his disciples "going to their own place" in a similar manner, that the dreadful narratives lose their effect by repetition. It was quite recently that a youth in the state of New-York, who had been debauched by the ribaldrous impiety of Paine, yielded up the ghost with dire imprecations on the hour when he first saw an infidel book, and on the murderer who first put it into his hand. But who ever heard of a dying man's cursing the day in which he believed in Jesus?—While such an instance, we are bold to assert, never occurred, nothing is more common than the peaceful death of them who have "tasted that the Lord is gracious." They who see *practical* christianity in those retreats which the eye of a profane philosopher seldom penetrates, could easily fill a long record of dying beds softened with that bland submission, and cheered with that victorious hope, which threw so heavenly a lustre round the bed of Dr. Finley.

These things carry with them their own recommendation to the conscience which is not yet "seared as with a hot iron." If our pages fall into the hands of the young, we affectionately entreat them to "remember their Creator in the days of *their youth;*" "to make their calling and their election sure," before they be "hardened by the deceitfulness of sin." Rich are the tints of that beauty, and sweet the fragrance of those blossoms, on which, in the morning of life, the Lord our God sheds down the dews of his blessing. You would not wish to be associated with infidels in their death—shun the contagion of their principles while you are in spirits and in health. Your hearts cannot but sigh, "Let me die the death of the righteous, and let my last end be like his"—cast in then, your lot with him; choose for your own God, the God of Samuel Finley; and like him, you shall have "hope in your death;" like him, you shall "be had in everlasting remembrance," when "the memory of the wicked shall rot."

COMMUNICATIONS AND SELECTIONS.

ESSAYS ON RELIGIOUS SUBJECTS.

(Continued from Page 86.)

ESSAY III.

Considerations to excite professing Christians to let their light shine before men.

PROFESSING christians may do much to prevent or promote the success of truth and the salvation of men. They, like the Pharisees, may shut up the kingdom of heaven against those, who are entering. If the ministers of Christ should preach in the most convincing manner against any open vices, and christians should live in the practice of them, what would the impenitent say? They must say that they did not preach the truth, that the practices they denounced as evil are not vicious; or that professors disbelieved, and, for that reason, disregarded the things, which were taught them. The wicked are inclined to believe the former. For their hearts lead them to admit any thing as true, which they love, that will quiet their consciences. They delight in evil courses. If professors lived and indulged themselves in them, they would readily believe they were innocent.

With respect to the greater part of impenitent sinners they live a secure, careless, stupid life, and, not unfrequently justify themselves for the manner, in which they spend their days.

It is the duty of ministers to labor abundantly to convince them, that a stupid, secure life, is the certain road to death; to alarm their fears, and awake them out of that deep sleep into which they have fallen. But if God's people are conformed to the world, careless and disorderly in their lives, having the form of religion, when the power of it is not visible, they are stumbling blocks to the impenitent. If they are so cold and indifferent, that their conversation is not in heaven, but concerning worldly business, politics, fashions, amusements, and other vain, trifling things, they destroy the force and energy of truth. When they live in this manner, the spirit of Christ and religion is not manifested by them: the difference between them and unbelievers is not discernible. It is true their outward deportment may be what the world would call, moral and decent. And the lives of the impenitent may be as inoffensive. While professors live in this manner, what do they more than others? How will sinners live, if they imitate the example, which professors of this stamp set before them? They will lead a careless, stupid life; religion and the solemn things of eternity will be disregarded; the salvation of the soul will be neglected; and left to famish and perish in sin. For such lives professors generally live, who have

only the form without the power of religion. Do not professors, who conduct in this way, practically say to the wicked, your danger is not so great, that it need alarm you; religion is not so important as to require your first, and principal attention; the soul is not of more worth than the world; lead a moral, inoffensive life, then you may be sure of heaven?

Now, when sinners read the word of God, where they find their wickedness and danger described in the clearest manner; where they are informed, that religion is the one thing needful; that the soul is of such worth that nothing can be exchanged for it; where they find other truths recorded equally important, weighty, and impressive, what views might they entertain of such professors as above delineated? When they hear likewise the ministers of the gospel teaching these truths in the word of God, which respect the character, and danger of the impenitent, and hear them urge with earnest solicitude the necessity of their awaking from their stupidity, shaking off their sloth, and returning to God without delay, what must they think of those professors whose lives do not correspond with such solemn instructions?—They must believe that all those things, which they read in the word of God, and hear from the desk, are falsehoods; or that all cold, lifeless professors are hypocrites; because the language of their lives, and and the language of the word of God are in direct opposition to each other. For when they hear God in his word commanding his people to watch, and pray without ceasing; to run the race set before them with patience; to fight the good fight of faith; to seek, to strive, to serve the Lord with diligence, and a fervent spirit; to place their affections on things above, to give all diligence to make their calling and election sure; to press on towards perfection; and compare the lives of such professors with these commands, they cannot but see, that they are in direct opposition. For is not a dull, cold, formal life in opposition to that watchfulness and fervency of spirit, with which they are required to serve the Lord? It is very evident that God in his word, and by faithful teachers speaks a language very different from the practical language of stupid, worldly minded professors. Whom will sinners believe, God, or his professing people, when the language of one is opposed to that of the other? They cannot believe each of them. They are most likely to be influenced by the lives of formal professors. But why? Because their conduct is most agreeable to the inclination of their hearts. To seek fading riches; to aspire after the glittering, but empty honors of this life; to indulge themselves in all the pleasures this world can afford; to neglect the soul, and disregard all the warnings of God, and solemn realities of eternity; to live a thoughtless, secure life, their hearts as constantly and powerfully incline them. So far as professors live as *they* live, they feel themselves upholden, encouraged, and justified. By such lives professors quiet the con-

sciences of the wicked, and lull them into a more deep and deadly sleep.

Do not all know, that mankind are so prone to believe those things, which are the most agreeable, that however false, it is difficult to convince them they are falsehoods; and so difficult to persuade them to believe divine truths, which are disagreeable, that the force of every argument, however weighty, is resisted. Hence, when the lives of professors countenance and justify them in travelling thoughtlessly the road to hell, they are more influenced by them, than by all God saith to them in his word, or by his ministers.

What success then can ministers expect to experience in preaching in the most solemn manner to the ungodly, who live among cold, stupid professors? The force of truth is destroyed by the lives they live. If ministers preach against those evil practices, which youth are prone to follow, what will it avail; if parents, when they return home, tell them that the courses which they heard condemned from the desk, are innocent and lawful, and may be pursued with safety? And will sinners be awakened by the most alarming truths, if professors, by their formal lives, denounce them as falsehoods, and tell the world they may be safely disregarded? This they do say; because they disregard such truths themselves. Hence professors, if they lead such lives prevent the success of a preached gospel; shut up the kingdom of heaven, and make fast the bands of death on the souls of the wicked. What incalculable mischief is done them. And how solemn is the thought that they should be blocks over which the wicked stumble into hell. Although, in the way described they may ruin many souls, yet they might be a means of unspeakable good.

One design of God in calling them out of darkness into his marvellous light is, that their light may shine before men, and prove a means of their conviction and conversion, as our Savior intimates in his prayer for his people, "that they all may be one; as thou Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." To convince the world, that Christ was the true Mesiah, was an end he had in view, when he prayed for their union. Christians are styled the light of the world. The design of a candle is to give light to all who are in the room.—Hence to put it under a bushel would render its light useless. That the light of Christians may not be unprofitable, they are commanded, to let their light so shine before men, that they may see their good works, and glorify their Father which is in heaven. These and other passages clearly teach, that one design of the light of Christians, in this life, is to be a means of salvation to the impenitent, and of edification to each other.

The way to let our light shine is to live a life of religion, which consists essentially in love to God and love to our neighbor.

The operations of divine love are numerous. Repentence, meekness, submission to the will of God, tenderness of heart, love to the people of God, an ardent

desire for the salvation of souls, hungering and thirsting after righteousness; alienation of affection from the world, pantings of soul for that rest, which remaineth unto the people of God, and every other grace of the Holy Spirit, are the verious and numerous operations of divine love. These, when acted out, are the rays of light, with which Christians shine in the midst of a crooked and perverse generation.—When they exhibit these feelings, in all places, and in all companies their light shines. They imitate their Lord, and live, in some good measure, as he lived. If this spirit govern them they will give daily evidence, that their hearts are in heaven. When governed by this spirit they edify each other. They will improve all opportunities to converse in a serious, and solemn manner with sinners concerning the interest of their immortal souls. The instructions they receive on the sabbath will be exemplified in their lives through the week. By their conversation, and example they are daily preaching; warning, exhorting, and urging the wicked to lay up treasure in heaven, and impressing divine truths upon their consciences and hearts. Where Christians lead a sober, godly, self-denying, faithful life, it is difficult for sinners to sleep in security. They daily have before their eyes that light, which condemns them, which teaches them their wickedness, shows them their danger, and causes them to feel, more or less, the importance of fleeing from the wrath to come, and laying hold on the hope set before them. They are, accordingly, a means of turning many to righteousness.

Wherever our Savior went and preached, his life and conversation were so heavenly, so solemn, so awakening and impressive, the consciences of the greater part were disquicted. Some said, never man spake like this man. Others had their opposition excited, and loudly proclaimed, that he was an imposter, and said to the people, why hear ye him. So far as Christians imitate Christ, they disturb the consciences of the wicked. Some with seriousness inquire, what they shall do to be saved. Others, having their enmity excited, may call Christians hypocrites, represent them as full of superstition, bigotry, pride, and deceit. But if this were the case, few consciences would sleep in security; but few hearts would remain unaffected. Though many, being disturbed with the light of Christians might violently oppose religion; yet others might be brought to repentance, and hereby incalculable good be produced.

THE SCRIPTURES OF THE OLD TESTAMENT A COMPLETE SYSTEM OF TRUTH.

"*Which are able to make thee wise unto salvation.*" 2 Tim. iii. 15.

THIS is predicated of the scriptures of divine truth. Says the Apostle, "And that from a child thou hast known the *holy Scriptures* "which are able to make thee wise unto salvation."

The word *Scripture*, with its plural, *Scriptures*, is used in the New Testament about forty-one times, and once in the Old. In

all these instances, it is very obvious, that reference is had to the writings of the Old Testament, which were then enrolled in a volume, and generally acknowledged as canonical.

When our Savior speaks of the *Scriptures*, it is evident he could not intend the history of his own life which has since been recorded by the Evangelists; but was then not extant. Neither could he refer to the epistles of his Apostles, which were not then in existence.—He must, therefore, refer to the writings of the Old Testament. And, when the Apostles in their writings use the expression, they must refer to the same; for no other scriptures, were, at that time, considered as canonical. This will lead us, then of necessity, to observe that the Apostle Paul in this observation to Timothy must allude entirely to the canonical writings of the Old Testament.

He says, speaking of these scriptures "which are *able* to make thee wise unto salvation." We conceive the Apostle, by this, did not design to insinuate, that there is an inherent ability, or power in the scriptures to inspire man with that wisdom which is unto salvation; but, simply, that they contain all that instruction which is necessary for it.

In this view of the passage before us, we have the declaration of the Apostle, *that in the Scriptures of the Old Testament is a complete system of doctrine, and instruction, in things pertaining to man's salvation.* But an inquiry into the extent of this position is an object which may well merit our serious attention.

When God, at first, created man, he placed him in the garden of Eden, and conversed with him, familiarly, by word of mouth. But after the apostacy men were left in great darkness, for many centuries, having no other means of instruction than what were derived from the works of creation and providence;—excepting that, in a few instances, God spake with the pious fathers face to face.

After the expiration of about 2375 years, God exhibited to men a written revelation, which, he put into their hands, for their better information. This contains a summary of all that, which has ever been revealed, in this manner. The Prophets, by way of explication, have enlarged, upon this first gift; but, have added nothing, to the original system. If we may, rightfully, conceive that with God, "there is no variableness, neither shadow of turning"—and that he is "the same, yesterday, and to day, and forever," we may also conceive, that he would, at all times, present a similar description of himself; and that he would also make similar requisitions, and lay similar injunctions on his creatures. And, agreeably to this, we shall find, from careful examination, that, God has, in his first written revelation, set forth all those things, which were of importance for the understanding of men; or which, in subsequent writings of inspiration, have ever been brought to view. In this revelation, God has presented, a complete description of himself. In opposition to this, he has presented fallen man, in his genuine character. In this,

he has presented the moral law, as a general rule of duty for creatures in all ages, stations, and circumstances. In this, he has instituted the sabbath, as holy time, and injoined the observance of it, on his people, by a perpetual ordinance. He has also instituted, and explained that worship, which he requires of his creatures, in a public, family, personal, or individual capacity. At the same time, he has pointed out the duties, of men towards their fellows, in every circumstance, and relation of life; both in respect to justice, and mercy. In this, he has opened to view a method of justification, and grace through a Redeemer, who was, in due time, to make an atonement, by the shedding of his own blood. He has, also, introduced a merciful, or gracious covenant, into which he was pleased to enter, and according to which he is pleased to treat with his creature, *man*. In connexion with this, he has established a platform, for the organization, government, and discipline of his Church; and has defined, of what its members should consist; and how those, in adult age, and active life, should conduct towards their children, while in a state of minority, and incapacity for personal action.—In fine, he has, in this revelation, given the general principles of all those doctrines, precepts and instructions, which, in latter days, inspiration has advanced, in relation either to the faith, or practice of his people. In this respect, God might, with propriety, say, "What could have been done more to my vineyard, that I have not done unto it?"—All that instruction, which was necessary, expedient, or even possible, under existing circumstances, had been given.

When we say, however, 'that the Scriptures of the Old Testament, contain a complete system of instruction, we wish not to insinuate, that every particular precept given by Moses, in its literal reading, would be suitable to apply in subsequent ages. Some of these appear to have been temporary, some local, and others municipal, and not designed for universal application.—Still, there may be spiritual instruction derived from all these, if rightly understood.

Neither would we insinuate, that all that external dress, with which this first written revelation was decorated, would be necessary, or even suitable, for succeeding ages, when the great object of that revelation, which was then set forth under types and figures, was clearly presented to human view.

What is intended is, simply to shew, that the essence of all that instruction, which is necessary for the understanding of men, and which in succeeding ages has been the subject of divine inspiration, is, summarily, comprised, in the scriptures of the Old Testament. And this, we conceive, must be admitted, by every candid mind, when rightly informed. And, if admitted, may serve to unfold many difficulties, and and solve many doubts, which may arise in the minds of christian inquirers.

Many sincere christians have entertained doubts, and have much queried in their own minds, why there should, be found, in

the New Testament, no more express laws, and ordinances, respecting many of the more important subjects of revealed religion. For instance,

1. Why there are no express laws, or commands, respecting the worship of God. In the Old Testament, they find this expressly commanded; but in the New, they find no such command, or precept, either for the public worship of God, on the sabbath, or for worshiping him, in their families. Though some things may appear to imply this, yet it does not amount to an express command; and therefore does not relieve their difficulty.

2. Why there is not, in the New Testament, some express institution for the sabbath; and some definitive directions, for the observance of it. On examination, they not only find no such institution; but they find nothing from which they can, clearly, determine, what the sabbath is, or how it is to be observed. The word, *Sabbath*, is frequently used in these scriptures; but if this were all our information upon the subject, to what would it all amount? Not to an institution, nor to a command.

3. Why there is no explicit covenant established, nor regular platform laid, on which a church might be built: And why there is no explicit institution for the government, and discipline of it. Christ, and his Apostles, appear to take it for granted, that there is a church built upon some proper covenant, or platform; and that it is to be governed, according to some proper rule and order; but have, expressly, established neither.

4. Why there are no express directions given, either by Christ, or his Apostles respecting the dedication of children. There are things, indeed, said, respecting this, and from which it is tho't, by many, that the duty may be inferred; but, still, it is left so vague, and indefinite, that many doubts, and difficulties arise; and many are lead to renounce the sentiment and practice.

The foregoing observations, if just, may serve, satisfactorily, to answer all these and such like inquiries. These things, together with every other religious rite, have been, once, established, clearly, and explicitly, by a regular, and perpetual ordinance. This has been done by him, who in the Hebrew tongue, is called the MESSIAH; but as translated from the Greek, is called the CHRIST. Why should these laws be repealed? A law once established needs no repetition. The design of Christ's appearing in the flesh was not to institute a new system of laws; but rather to explain, and establish those already instituted. Therefore he says, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil."—Christ in person, and by his Apostles, has fully explained the real, and spiritual meaning and import of his foregoing revelation; and has made those circumstantial alterations in outward rites and forms, which the situation of things, and the original design of his institution required; but has introduced no rite, ordinance nor command, which may, properly, be considered new; or which was not summarily comprised in the first institution.

In this view of the subject before us, we may discover the intire coincidence, union and agreement subsisting between the scriptures of the Old and New Testament. In this view, also, we may discover how these scriptures of the Old and New Testament, mutually combine to strengthen the argument in favor of their divine origin. Every different sentiment must virtually go to a different effect.—Hence, then, if any wish to understand the will of God, and the great things pertaining to their salvation, let them, with an honest, unprejudiced and prayerful mind, embrace the exhortation of our blessed Savior, "*Search the Scriptures*"—"*Which are able to make thee wise unto salvation.*"

RUFUS.

THREE RULES FOR AVOIDING SIN.

1. NEVER do any thing, which is evidently inconsistent with improving every portion of time to the best advantage.

Persons are sometimes at a loss, with respect to the manner, in which they ought to improve certain portions of their time.—In the present state of imperfection, such uncertainty may be sometimes unavoidable. There could be no room for it, however, could we always know in what manner time might be employed to the best advantage, on the whole. Having ascertained this, the path of duty must be plain. And, though we may not always be able certainly to determine this question, and so may be in some doubt, with respect to what is duty; yet, if any thing be known to be inconsistent with employing all our time to the best advantage, we may know, at least, that *this* it is our duty to avoid. Suppose, for example, a man is placed in such a situation, that he may employ the next hour, either in attending on the public worship of God; or in performing some act of kindness to a distressed neighbor; or in some business of considerable consequence to himself or to the public; or in some scene of amusement or carnal pleasure; or in a manner directly injurious to others. Under these circumstances, he is in some doubts, respecting what is duty, because he does not certainly know how that portion of his time may be so employed, that it shall turn to the best account. He does know, however, that it cannot be so employed, either in doing injury to his neighbors, or in vain amusement. These things, therefore, it is first as much his duty to avoid, as tho' he did certainly know how the time might be best employed.—These things may be put out of the question at once. And this, in all similar cases, should be done. For, it must be duty to employ our time to the best advantage, so far as this may be ascertained. This is the only way, in which we can "redeem the time."

2 Never do any thing, with respect to which it would be evidently improper to ask a divine blessing.

Mankind are dependent creatures. For all their enjoyments, they are entirely indebted to God. This dependence, it is

suitable, that they should devoutly acknowledge. Accordingly, in holy scripture, we meet with this direction, "In all thy ways, acknowledge him;" and the gracious assurance is added, "and he shall direct thy paths." In acknowledging God, in all our ways, we must seek his direction, and his blessing, with respect to all our employments.—And, as it is made our duty to acknowledge him in *all* our ways, it must obviously be sinful, to do any thing, in which it would be unsuitable to acknowledge him; or, in regard to which, we should not dare to ask his blessing.—"Whether ye eat or drink, or whatsoever ye do, do all to the glory of God," is another scripture direction. And, with respect to any thing, which we may do to the glory of God, we must surely be warranted in asking his blessing.

3. Never do any thing, from the doing of which you would be peculiarly afraid, or unwilling, to be called immediately to your final account.

Every action, which men perform, in the present life, has a solemn connection with the day of judgment. We are, also, liable, every moment, to be summoned to the eternal world, and to have our account closed, for the day of trial. Whether we wake, or sleep; whether we be engaged in the immediate exercises of devotion; or in the more common employments of life; or in scenes of amusement or pleasure; or in direct acts of flagrant wickedness; whether we be walking in the straight and narrow path, which leadeth unto life; or in the broad road, which leadeth to destruction; still, we have no security, that the present moment, and the present employment, will not be our last. Hence, there is no way, in which we can be certain, that we shall not be called into eternity, and to the bar of God, from doing something, from which we should tremble to be called, but by entirely avoiding all such things. It must, therefore, be vastly important, that we never allow ourselves in any thing, which would be a cause of anxiety and dismay, should death arrest us in the very act, and call us into the immediate presence of our Judge.

Were the foregoing rules to be universally and carefully observed, would not a very great and important change be effected, in conversation, and in practice? May we not reasonably conclude, that, not only would all acts of universally acknowledged wickedness give place to works of righteousness and charity; but, that many things, which are now considered by multitudes, at least innocent, if not commendable, would give place to other things, which would be better calculated to advance the happiness of man, and the glory of God? Would not even the most exemplary Christian, conforming to these rules, be constrained to correct some error, in which he now indulges? And what a wonderful change, then, must be produced in others! Say, reader, will your conduct bear a trial by these rules? Do you not allow yourself in any thing; do you not, indeed, allow yourself in *many* things, which you must acknowledge to be wholly inconsistent

with improving all your time to the best advantage; with respect to which, you would not even dare to ask God to grant you his blessing; and from which, you would shudder, at the tho't of being called to the bar of your Judge? Is not this the case, even with some things, which you have allowed yourself in, and contended, that they were lawful? But, if those Rules be scriptural, and your conduct will not bear examination by them, how will it bear the light of eternity and the trial of the judgment day? Consider, then, your ways; and, wherein you have done iniquity, do so no more.

TROPHIMUS.

From the Evangelical Magazine.

An Address of the Connecticut Bible Society, presented to the well disposed, of every denomination.

WE invite your serious attention, brethren, to a more *general*, and, as far as possible, to a *universal*, circulation of the holy scriptures. The object, we are convinced, presents an immense field for useful exertion. We are, of course, constrained to view it as important in a high degree; and as having demands upon our solicitude which we cannot neglect and be guiltless.

We view it as matter of devout adoration and praise, that the care of the pious, in various parts of the world, has lately been turned to this interesting subject. By associations for the distribution of bibles among the indigent and careless, multitudes, with whom the sacred writings were not to be found, and who must, in all rational probability, unless assisted by religious charity, have finished their trials for eternity unacquainted with the truths of divine revelation, have been already furnished with these books of life.

'We bless God that, to the societies now existing, for this benevolent purpose in different and far distant districts of the Christian church, he has given success much beyond even the expectations of those by whom they were instituted. Of these, however, the limits of our address permit us to give no more than a very concise account.

In Great Britain, 1780, a Naval and Military Bible Society was formed. Its only object was the distribution of the holy scriptures among the seamen of the navy, and the soldiers of the army. "By the aid of annual 'subscriptions, benefactions, and 'collections at various churches, 'the society has been enabled to 'distribute nearly forty thou-'sand bibles, and a great num-'ber of testaments." Witnesses of high rank and consideration have borne their repeated and very cordial testimony to the happy effects, that have been experienced.

A little more than five years since, a British and Foreign Bible Society was also established in that island. Its object was the publication of the bible, not only in the English, but in various *other* languages; and the circulation of it among the poor of many nations. By the report of that Society's committee, the 4th of May, 1808, it appears, that, in the course of the year

then next preceding, their expenditures, in printing and circulating the word of God, amounted to more than fifty-four thousand dollars.

Recent and authentic accounts assure us, that Societies, for the same excellent purposes, have lately been formed also, in various parts of the British United Kingdom; and, upon the continent, in Switzerland, in Germany, in Prussia, and in Denmark.

Nor are the exertions of the pious, in Great Britain, *confined* to the European division of the old continent. Vast sums are annually expended in translating the Chritian scriptures into the oriental tongues. The way appears to be thus rapidly preparing to diffuse the knowledge of salvation, by a redeemer, among many and great nations overwhelmed in the fatal superstitions and idolatry of heathenism. How animating, brethren, to every true friend of man, must be the hope of incalculable good, which may be reasonably expected from such expanded and well directed effusions of Christian benevolence!

By these examples of our brethren in Europe, and by the fairest prospect of great usefulness, the attention of many in the United States has already been fixed upon the same object. Careful enquiries have been excited into the necessity of similar institutions, on this side of the Atlantic. Their result, as far as they have been yet pursued, has presented affecting testimony to the urgent need of Bible Societies in our country. At every step of the examination, additional evidence has been produced, and additional hope created, that unspeakable good may here be accomplished by such institutions.

Accordingly, our Christian brethren of different denominations in Philadelphia, have, within a few months, formed a Bible Society, for that city and its vicinity. We feel a strong persuasion, that the more accurately the present want of bibles, among the poor in every district of our country, is investigated, the clearer will be the evidence supporting a hope, that consequences, happy beyond our conception, will follow from multiplying societies for circulating, as universally as possible, the written testimony of the Most High.

To obtain the means, and to perform the work, of putting the bible into the hands of those indigent people who have it not, and who seem not likely, soon, if ever, to feel themselves able to purchase it, is the single object of forming the Society, that here addresses you. For this sole purpose, we solicit your aid, by the various talents which the Lord has committed to you for use.

We dare not, indeed, affirm, that, in *every* instance, we shall be able to select the most suitable objects of your charity. But we dare, and we *do* promise *fidelity*, as stewards of the Lord's property entrusted to our disposal.

Will it be objected, that societies, for the *sort* of charity here proposed, have not, in *past* ages, been deemed necessary; and that there appears to be no extraordinary need of them, at the present day? We readily concede the correctness of both the

articles stated in the objection: And it deeply affects us, that truth demands the concession: But we are, by no means, prepared to allow it to be thence inferred, that indispensable duty does not *now* require the institution and the labors of Bible Societies. To us, the *contrary* appears to be the only correct conclusion.

While we are persuaded, that the universal diffusion of the holy Scriptures would have been always useful, we do not feel ourselves concerned to show, in this address, *why* their general distribution was, in former ages, so little regarded. *Our* duty is not with the generations that have passed into the world of immutable and righteous retributions, but with the *living* of our own age—and, in a sense, that must affect every considerate mind, with generations to come.

We believe it, however, to be unquestionable, that the Christian world has never had opportunities, of distributing the bible, equally favorable with those which present themselves to the present generation. The increased facility of intercommunication between all the parts and nations of the civilized world is the reason of this fact. Ought we not, therefore, abstaining from every delusive reflection on the *past*, to enquire, as in the presence of our Judge, what can now be done, most effectually to promote the good of the present and following generations? And must not the circulation of the scriptures, bringing salvation, among those that do not possess the means of an acquaintance with them, be placed on the list of works, the most useful in our power?

Is it not, in the highest degree desirable, that every person capable of intelligent reading should have opportunities of continual access to the holy scriptures? We believe, that none will answer, No, but the misguided papist, and the fool, that "hath said in his heart, there is no God." Such, however, we do not here address.

Are there not many individuals and families capable of intelligent reading, who are *now destitute* of these scriptures? That there are, we feel the strongest assurance.

Once more we ask, has not God placed, in the hands of the well disposed among us, abundant means of furnishing such destitute people with the treasures of his holy word? The true answer to this question is so plain, that it need not be expressed.

Will it be objected, that the want of bibles is their own fault! Be it so. They are surely to be pitied the more. They are under a more pressing necessity of aid by your bounty and your prayers. All sin is the fault of him who commits it, and of him only. But is the sinner not therefore the object of charity? We trust you will never admit such an opinion. Is not that very sin of carelessness, which arises from native opposition of heart to the word, and law, and character of God, the deplorable article which forms the necessity of charity? Is it not the fault, the sin, of mankind, that renders charity in *temporal* things, necessary? Nay, was it

not the fault of man, suffering in ruins by sin, which rendered necessary that unparalleled charity displayed by our "God manifest in the flesh?" Did he not teach the way of life, and shed his blood, to guide, to redeem, and to save the *guilty?* Be it, therefore, understood, that this society has been formed with the especial intention and hope of doing good to those who are poor, and ignorant, and careless, and perishing, through their own fault. It is for the benefit of none, but the guilty before God, that we now address you.

Does it concern *us*—does it concern *you*, brethren—to know, that the objects of this charity, *might* have done better? Should it not rather be sufficient to call forth our exertions for their highest welfare, to know, that their condition—no matter, as to us, by what causes—is indeed lamentable; and that the Lord has put into our hands the means of their relief?

But, perhaps, on a superficial view of the subject, some may apprehend, that there is no need of a Bible Society in *this* part of our country. Let it be therefore considered, whether there be not as *really* a necessity of such an institution, in Connecticut, as in any other section of the Christian world. The rational prospect of doing good is always a call for exertion. Is there not such a prospect before *us*, at the present time, and in the method here adopted?

We feel, indeed, emotions of the liveliest gratitude to God for reason to believe, that, in the more ancient settlements of New-England, and especially in Connecticut, there *is* comparatively *less* need of this charity, than in any other extensive portion of the Christian world. We believe, that the bible is more universally circulated here, than in any other country.

We bless God, that this part of America was first cultivated by men, who venerated the inspired scriptures, and who pressed them to their hearts as an invaluable treasure.

We bless God, that, by means of their institutions and laws founded on his word, the bible was placed in families so generally; and that, in this particular, their posterity have so carefully followed their pious steps. We esteem it an admirable regulation, that, by public authority, the select men of the respective towns are required to be certain, that, in every family, there be at least one bible. To us, however, this law, even on the supposition that it is as punctually executed as other laws are, on moral and religious subjects, appears not to contain any provision for such as have no bibles and are *unable to purchase* them. It only provides for compelling those that are destitute of bibles to buy them for themselves. But it directs the indigent to no charitable fund, from which they may hope to be helped, by public bounty, to the enjoyment of God's word. How shall *such* become possessors of the best book? We bless God, that every family in Connecticut is within the limits of some school district; and that our civil laws enjoin the daily reading of the holy scriptures in every district school of the state.

We bless God for numerous missionary institutions; and particularly for the society of this State, together with all divine smiles on their labors, in doing good by their instrumentality to many souls perishing with lack of gospel privileges. To send both the preached and written word of life to the new and destitute settlements is their great object. In the accomplishment of this, they have already done much. They have the most pleasing prospects of doing yet much more. But the field of want is extensive and vast. In comparison with this, their means of supply are scanty and few. They cannot do more than a small part of that, which it is desirable to *have* done, in these works of divine love. In the charity we solicit, we claim to come forward "as helpers together with them," in extending the knowledge of saving truth.

For all the good, that has already been done, and which, there is reason to hope, will hereafter be done by associations for the distribution of religious tracts, we also ascribe praise unto the "Father of Light."—These associations have, by the blessing of God, been found very successful auxiliaries of the best cause in which men ever engaged. Our object is, likewise in its nature and tendency, one with theirs. While they conduct the destitute to the *streams; we* would bring them to the only *fountain* of valuable truth.

(To be continued.)

RELIGIOUS INTELLIGENCE.

From the Evangelical Magazine.

MR. EDITOR,

To hear of the wonderful operations of divine grace is always refreshing to the people of God. The following is an extract from a Letter, dated Smithtown, (L. Island,) March 31*st*, 1809. ALANSON.

"MY DEAR UNCLE,

A SENSE of my duty has induced me to inform you what the Lord has done and is still doing on this Island. By his Almighty power, the eyes of the *blind* are opened, the ears of the *deaf* unstopped, and multitudes of stout-hearted sinners have been brought to throw down the weapons of their rebellion, and to acknowledge GOD their rightful Lord and Sovereign.—The glorious work began at Coram. It has spread through Middle-Island, Old Man's, Miller's Place, Setalket and Smithtown to the westward. At Sagharbor, East-Hampton and Bridgehampton the revival has been very great. Mr. Beecher has admitted eighty members

into his church since the first of January. And, blessed be God, I hope I have not been suffered to remain an idle spectator.—The staff on which I rested has been torn from me; and I have been brought to feel my need of a Savior, and I hope and trust I have experienced the joys of pardoned sins. I date my *new-birth* the 2d of January, and since that happy period I have enjoyed more real happiness than I ever did in my whole life before.

Join with me, my dear friends, in blessing the name of that God who has borne with me so long; and has now brought me to a sense of my situation. Had I received my just deserts, instead of writing to my friends, I should now have been "lifting up my eyes in torment."

I feel greatly distressed for my poor sisters. I beg, my dear uncle, that you will write to them, and endeavor to convince them of their awful situation, while out of the ark," &c.

Our serious readers will, we trust, find themselves edified by a perusal of the following extract of a letter giving an account of the last moments of Mrs. H. Cook of St. Armond, Canada, and late of Lebanon Conn. who died April 21st, 1809.

UNDER our present irreparable loss, my dear M—, may our hearts be truly thankful that we sorrow not, as those who have no hope, but that our Heavenly Father, while he chastens, affords us the most important instructions and divine consolations. When we reflect upon the happy situation and flattering prospects of our dear departed friend, and remember that she was (from a state of uncommonly good health) in two short weeks bro't down to the silent mansions of the dead, may our minds be impressed with a most serious sense of the vanity and instability of all earthly prospects, and the importance of laying up treasures in Heaven, where disappointments are not known, and where the cruel spoiler, death, has no longer power to disturb the peace of the righteous. Could any one that witnessed the heavenly composure, with which our dear friend viewed the near approach of death, and heard her, while laboring under its agonies, singing hyms, praising and glorifying God, for one moment doubt a future state of existence, in which the righteous shall receive a glorious and eternal reward, which shall succeed the trials and tribulations they have experienced, while faithfully serving their Maker here on earth!

Our excellent friend, for several months before her death, had appeared to be more particularly under the influence of the Holy Spirit than ever: her attention to religion and religious duties had been, for some time, daily increasing. She made us a visit about the 20th of March. I mention it, because there was something uncommonly serious and impressive in the conversation of our friend, which I could not but remark at the time.—Religion was the principal subject of her conversation, and she expressed the greatest anxiety, that we should devote our lives more entirely to the service of our Ma-

ker, and observed that when she looked back upon some years of her past life, she was shocked at the lukewarmness of her affections towards her Savior, and determined hereafter to live more to his glory and her own immortal interest. She expressed the most sensible gratitude towards her excellent pastor; whose pious example and exhortation, she said, had been the means of awakening her to a greater sense of her duty. She said that she had lately spent a considerable part of every day and evening in reading serious books and in religious conversation, to increase her zeal in the service of God.

At parting she said to me with an air of solemnity, which I shall never forget; "we shall perhaps meet but a few times more on earth; remember that a preparation for death is of the utmost importance, endeavor with all diligence, to cultivate the seeds of grace, that are springing in your heart, and may you continue faithful to the solemn profession you have made."—She left us and I saw her no more until a few hours before her death.

She had some time, before her death, a dream,* which she communicated to a number of her friends some time before her illness. I am not in a habit of paying much attention to dreams; yet this was of so remarkable a nature, that I cannot but relate it. She dreamed that an Angel appeared to her and told her he had come for her, and she must go with him; she felt perfectly willing to go, but said she wished to sing a hymn first, and began Watts' cradle hymn, and sang uncommonly clear and pleasant, until she came to the line,

"Soft and easy is thy cradle,"

when she awaked. Afterwards, or the evening before she was taken ill, she said that she had again, in her dream, seen an Angel, who told her she had nothing more to do here and must go with him. She went to bed apparently in much better health than usual; but awaked in about two hours, in most violent distress, from which she found no relief but in death. Her disorder was of the most distressing kind; yet she bore it with the most exemplary patience, and never expressed a hope or (I may say) a wish to recover.

I did not know that she was in so dangerous a situation until Thursday afternoon, and on Friday morning I arrived at Mr. Cook's about eleven, and found her alive, though she was thought to be dying. She had her senses perfectly and expressed great satisfaction, that she was permitted to see me once more and give me her last instructions. Her bodily strength was nearly exhausted; but that of her mind was not in the least impaired: her voice was quite clear and articulate, but had a hollow sound which made every thing she said much more impressive:

* On the subject of dreams, the opinions of persons are various and every reader is left to enjoy his own opinion. The letter mentions facts merely, without any comment, and of the truth of the facts there can be no doubt. Many of our readers will doubtless recollect the case of the younger lord Lyttleton, who, when in perfect health, dreamed of the time of his death, which happened according to his dream. EDITORS.

just before I went in, she had sung a hymn, and it did not appear to fatigue her much to talk. She diligently improved this privilege, and ceased not to exhort those present to make a useful improvement of the solemn scene we were then witnessing, to adore the goodness of God in all his dispensations, and to submit with cheerful resignation to his divine will.

Soon after I went into the room, she gave me her hand; it was cold, and covered with a death-like perspiration; "take hold of this ice," she said; I pressed it with both mine and was most deeply affected; she fixed her eyes upon my face, and with a look of tender compassion, said, "I know, My Dear, that you will sensibly mourn the loss of me, but you must not murmur at the just chastisments of your Heavenly Father:—bow with humility and cheerfulness to his wise and just decrees:—bear it constantly in your mind that you must shortly follow me—And O! that you might be enabled so to live—that you may on your death-bed, receive that divine assistance, which at this moment, supports me, and which even in the agonies of death, raises me above bodily pain, and will soon, I trust, transport my soul to endless happiness."

She composed herself a short time, and then offered up to the throne of grace, a most excellent and affecting prayer, that God would console her dear, afflicted husband, and her other dear friends; she prayed for all people, her enemies as well as others; that sinners might be bro't to see the evil of their ways, and turn to the Lord and live; most fervently did she pray for the interest of Zion, that Christ's kingdom might be built up and established throughout the earth and lastly, for herself, that God would have compassion on her weakness, and enable her, to the last, to bear her pains with chistian patience, that he would be her staff and support through the dark valley of the shadow of death; that he would grant her a quick and easy passage to the arms of her Savior; that she might join her dear departed friends, in singing eternal hallalujahs to God the Father, God the Son, and God the Holy Ghost; Amen.

She had frequent turns of appearing quite exhausted, and would seem for a few moments to be dying, when she would constantly ejaculate, "Blessed Jesus, come quickly—Holy Spirit, support me—O Lamb of God, receive my spirit—sweet babe of Bethlehem, defend and help me—pray for me, my friends, that my Jesus may come quickly."

She would soon grow easier, and, after reposing herself awhile, would continue her exhortations to us, that she might lose no time while she had power to speak. About 3 o'clock P. M. some symptoms appearing a little more favorable, Doct. C. was anxious that she should take some more medicine, as he thought there was still a possibility that it might have a good effect. We, therefore, prevailed upon her to take a little, though she was confident that it would have no good effect nor did she wish that it should; but rather reproached us for being so selfish as to wish

to detain her here. "Why, my friends, will you cling so fast to me? I am impatient to leave this vile tabernacle of clay, which gives me so much pain; that I may be happy in the presence of my Savior. This day, I hope to be with him in paridise, where I hope to meet many of my dear friends who have gone before me, particularly my dear N.* whose soul, I trust, will be the first to welcome mine to those regions of bliss.—This is Friday, the day on which our Savior was crucified; I thank God that I am permitted to suffer the pains of death on this day;—but how trifling are my sufferings when compared with his; I am laying upon a bed of down, surrounded by the most kind and tender friends and every possible comfort, while he agonized upon the cross, and gave his life a ransom for poor wretched sinners, of whom I am the chief:—but glory be to God, who, through the merits of his Son, hath granted me peace and pardon.—O! that you might all be made sensible of this inestimable blessing, and devote your lives more fully to the service of the Lord. Remember the injunctions of a dying friend, and endeavor to live to the glory of God, in the strict performance of every christian duty; be constant and regular in family prayer, and will you, Mr. Stewart, preach it to your people, exhort and persuade them not to neglect this most essential duty;—declare to them, "the whole counsel of God." Display to them, the terrors of the law, and the delights of the gospel. May God bless you, and prosper your pious exertions for building up his church here in the wilderness, and may you be the means of persuading many sinners to turn to the Lord, that they may find mercy."—Mr. S——t told her that it would be his chief happiness to remember and fulfil her requests; he prayed God that he might profit by her pious example, and was confident the impressions of that moment would never wear away. She thanked him, for all his goodness to her, and looking at us all, she said, "do not mourn to excess; I leave you in the hands of God, persevere in the goood work you have begun, and we shall soon meet again never more to be seperated." Again surveying us as we were weeping around her—"mourn not for me," she said, "but for yourselves—to this situation you must all be brought, how soon you know not—be ready therefore, that you may not be called away unprepared."—Being considerably fatigued, she begged we would leave her and go and take some refreshment, while she slept. We went and she slept quite easy for some time. After this, her turns of distress grew more frequent, she thought herself going fast, and desired that we would all sit down by her; she then requested me to sing a hymn, in which she joined, rather feebly at first, but, when we came to the last verse,

"Jesus can make a dying bed"—

her voice rose, and I think I never heard her sing so clearly in my life. Mr. Stewart then prayed with her, which she said afforded her great refreshment.—A number of people called in; she re-

* Whose dying exercises were published in the Adviser for April, p. 90.

quested that they might all come into the room that she might be a spectacle for them, and she gave them most excellent advice. She had her reason (except two or three minutes at a time) to the last—and after a severe turn of distress, in which she had moved towards the fore-side of the bed, where I was sitting, she cast up her eyes, and saying in a fervent manner, "I see the glories of Christ's kingdom,"—her spirit departed without a struggle at just 9 o'clock, in the evening of April 21st. Her faith remained firm and unshaken through the whole, and rather increased as her strength diminished.—Mr. Stewart who continued with us through the last sad scene, enquired whether she had thought of any particular text for the funeral sermon, she mentioned the last part of the 5th verse in the 12th chapter of Ecclesiastes.—The funeral was attended at eleven o'clock on the next Sabbath. Mr. Stewart delivered a most excellent and affecting discourse—and there was a large collection of people and many sincere mourners for the death of this truly pious person.

At a Meeting of the Committee of the British and Foreign Bible Society.

JANUARY 16th, 1809.

"EXTRACTS from two letters from Robert Ralston, esquire, addressed to Josiah Roberts, esq. were read, dated Philadelphia, November 10th, and December 13th, 1808, containing an account of the measures which had been successfully adopted to procure the formation of a Bible Society in that city, on an extensive scale."

"A letter was also read, from Robert Ralston, esq. treasurer of the Bible Society, instituted at Philadelphia, on the 12th of December, 1808, addressed to this committee, announcing the formation of such a society, inclosing a copy of its constitution, and soliciting the countenance and assistance of this society, as an encouragement to vigorous exertions in America."

"*Resolved unanimously*, That the sum of two hundred pounds be granted to the Bible Society at Philadelphia, and that it be communicated to the members of that society, that this committee will extend their aid to them, in proportion as they can extend the sphere of their operations."

Extracted from the minutes,

JOSEPH TARN, as't Sec.

[*Evan. Intel.*]

From the revd. John Owen, Secretary of the British and Foreign Bible Society, to Robert Ralston, esq.

Fulham, near London,
Jan. 25th, 1809.

DEAR SIR,

I HAVE great pleasure in reporting to you the high satisfaction which the committee of the British and Foreign Bible Society received from your communication relative to the Bible Society, recently formed at Philadelphia, of which you are the treasurer.

The committee considered the intelligence as announcing an event from which, through the divine blessing the most auspicious consequences may be expected to result. Under this impression, they immediately voted the sum of two hundred pounds, in aid of your funds, and as a testimony of their readiness to afford you the desired encouragement with the least possible delay.

It was the unanimous disposition of the committee to have manifested their respect for your undertaking, by granting you a pecuniary supply upon a much larger scale: but they were restrained from indulging it, by the consideration of those limits which you appeared to have precribed to the plan and designation of your Bible Society. Had it entered into your views, to comprehend as many provinces as could be brought to concur

with you in one institution, of which Philadelphia might be the centre, the committee wou'd have regarded your plan as better adapted to the accomplishment of your object, and would gladly have extended to it a proportional degree of pecuniary encouragement. 'As it is, they very cordially hail, in its limited engagements, the "day of small things;" and confidently trust, that you will be stimulated to give it as much enlargement, as the local circumstances of your country will admit.

Proceed therefore, dear sir, in giving to your infant institution, every possible degree of latitude and efficiency. Hold out the scriptures in their naked simplicity, as a rallying point, to the several denominations of christians in the American union: and reckon, in the prosecution of this glorious work, upon the blessing of God, the prayers of all good men, and the cordial co-operation of the British and Foreign Bible Society.

I am, dear sir, yours very faithfully,

JOHN OWEN, secretary.

Robert Ralston, esq. treasurer to the Philadelphia Bible Society.

[*Evan. Intel.*]

A Narrative of the state of Religion, within the bounds of the General Assembly of the Presbyterian Church, and in the States of Connecticut and Vermont, during the time intervening between May, 1808, *and May,* 1809.

THE General Assembly once more approach the churches under their care, that they may lay before them a condensed narrative of the state of religion within their bounds.

The dealings of God with us, brethren, during the past year, call for renewed emotions of wonder, love, and praise. He has not left himself without a witness amongst us; the east, the west, the north, and the south can testify; for in them all his stately footsteps may be seen. In answer to the prayers of his people, he has come down like dew upon the mown grass, and like showers that water the earth; and we are happy to state that his glory is yet passing before us, and that his power and grace are still displayed, in the conviction and conversion of sinners, as well as in building up his people in their most holy faith. These are the great outlines of our situation, to the more particular description of which we now call your attention.

It is with peculiar pleasure, then, that we state, that peace and harmony, so ornamental and necessary to the christian church, have prevailed in the past year, with but few exceptions, throughout our bounds; that the worship of God has been generally and respectfully attended in our churches; that the distinguishing doctrines of grace have been well received, and, in many instances, have been attended with great and visible success. Although from the great extent of late revivals and the numbers received into our church, there was reason to fear that many tares were interspersed with the harvest, yet we are happy to state that instances of apostacy have seldom occurred.

The leading features that have characterized our churches during the last year, have, we apprehend, been a growing thirst for divine knowledge, and an increased attachment to the distinguishing doctrines of grace. Family visitation and the catechetical instruction of our beloved youth, have doubtless contributed in a great degree to excite, as well as to satisfy, this desire. We are happy to state that catechetical instruction has been attended to during the last year, with perhaps greater assiduity, than has ever been witnessed amongst us; and we are persuaded that its results will be highly favorable to the dearest interests of the church of God in our country. Deeply impressed with a conviction that holiness becometh his house forever, the churches of Christ have turned their attention, with increasing care, to the support of a wise and salutary discipline. Societies for diffusing evangelical truth have been organized, and are now in operation; Bibles and small religious tracts have been extensively distributed. Praying societies, formerly established, have been maintained,

whilst many new ones have been added. These institutions, by calling into exercise the latent gifts and graces of the people of God, in an essential part of his worship, as well as in promoting zeal and brotherly love, have served as nurseries of the church, and have produced, and are producing, almost incredible effects upon the moral and religious state of the community.

The Presbytery of Long-Island has experienced a very general revival from the presence of the Lord. The Presbyteries of Albany and Hudson, in some of their congregations, have been visited with divine influence from on high; whilst a large district of East Jersey, as well as its extreme in the West, has known, or is learning to know, the Almighty power of God. Acknowledged infidels, and practical unbelievers, who so lately eyed the cross with malignity, and its adherents with contempt, are now seen, in considerable numbers, cloathed, and in their right minds, at the feet of Jesus; whilst the poor dissipated prodigal, who so lately was a burthen to himself and to the world, is seen returning to his father's house, or already encircled in his father's arms. Those parts of the church which were favored, with revivals in former years, appear to be securing the advantages they have gained, and to be gathering in the gleanings of the vintage: whilst bodily agitations, where they had appeared, have almost wholly subsided, and have given place to calm inquiry into the great and leading doctrines of the gospel.

The Assembly have observed with pleasure, that the various missions under their direction, have been prosecuted with exemplary diligence and fidelity, and with a measure of success calculated to rejoice the hearts of those who have contributed of their worldly substance to the support of this great object, and to engage them to a continuance of their liberality. Through the instrumentality of these missions, not only a large population of our own citizens who would otherwise remain almost wholly destitute of the gospel, have its doctrines and ordinances dispersed among them; but several Indian tribes have the invaluable biessings of civilization and the christian religion brought within their reach; and the unhappy children of Africa are also greeted with those glad tidings of salvation to which, in a Christian country, they have a peculiar claim.

But whilst events of a prosperous nature are recounted with pleasure, it is the duty of this Assembly, to inform the churches, that circumstances have occurred of an opposite description, and such as ought to be considered as highly calamitous and distressing. They have learned with regret, that, whilst several parts of our country have recently been supplied with a gospel ministry, and the regular administration of ordinances, others in these respects are in an exceedingly destitute situation. "The harvest truly is great, but the laborers are few;" "pray ye, brethren, the Lord of the harvest that he would send forth laborers into his harvest." In a portion of country of some extent, embraced within the bounds of the synod of Kentucky, we are sorry to learn that a spirit of fanaticism propagating the most palpable errors, as well as insubordination to the constituted authorities of our church, has greatly prevailed. In consequence of this, some of our congregations have been torn by intestine divisions, and are yet bleeding at every pore. The Assembly conceive that they cannot do justice to their own feelings on this occasion, or to the cause of Christ, without noticing in terms of high disapprobation so ruinous a departure from duty; they hold out at the same time the hand of conciliation to their erring brethren, and invite a speedy return to the good order and discipline of our church.

In addition to the above, the Assembly have heard with pain of the prevalence, in some parts of their bounds, of a form of religion without its power, as well as of vice and immorality. Lukewarmness detested by the head of the church, intemperance ingulphing every social and domestic virtue, an awful profanation of the sabbath, sports and unlawful games, like so many ensigns of death, have appeared, assailing the kingdom

of Christ, and strengthening the empire of his foes. Whilst we are undoubtedly called to mourn over these evils, we are equally called to counteract them; "the weapons of our warfare are not carnal, but mighty through God, and shall finally prevail." "For Zion's sake, therefore, will we not hold our peace, and for Jerusalem's sake we will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

From the accounts received from our sister churches of Connecticut and Vermont, it appears that the great head of the church has manifested toward them, during the last year, the most signal interpositions of divine love and mercy. Yale College has been visited, and a number of her sons have been hopefully gathered into the bosom of the church. Many towns and villages, in both of these states, have felt, in a very uncommon degree, the power of sovereign grace, and accessions to their communion have been exceedingly numerous. Infidelity is confounded, or retires from the public eye. Characters distinguished by talents, learning, morals, and property, have been led publicly to profess themselves the disciples of our Lord. A knowledge of the holy scriptures is diffusing itself far and wide. We are also informed, that distinguished revivals of religion have existed in several parts of Massachusetts, and that hopeful appearances have also begun in New-Hampshire and in the district of Maine.

On a review of the whole information we have received, the Assembly take their stand at the foot of the cross, and rejoice in the wonders of redeeming love.

We have only to add our ardent prayer, that *the angel flying through the midst of heaven, having the everlasting gospel to preach to every kindred and tongue*, may soon reach the utmost bounds of his destination; that every obstacle that might impede his flight, or stay his progress, may be speedily removed, and that the knowledge of Christ may soon cover the earth, as the waters fill the sea. Come quickly; "Amen. Even so, come, Lord Jesus."

Certified by

JACOB J. JANEWAY, stated clerk.

DEDICATION.

ON Wednesday, May 31st, the elegant and commodious edifice erected in Middlebury for public worship was consecrated to Almighty God.

The solemnities of the day were introduced with imploring a blessing and reading a portion of the sixth chapter of 2d Chron. by the Rev. Mr. Merrill, of Middlebury. The dedicatory prayer was made by the Rev. Mr. Tullar, of Royalton;—a discourse was delivered by the Rev. Mr. Ball, of Rutland, from Genesis xxviii. 17. Concluding prayer by the Rev. Mr. Jackson, of Dorset.—Appropriate and highly interesting music was performed on the occasion by a numerous choir of singers.

ORDINATIONS.

ORDAINED at New-Haven, on Wednesday the 14th inst. over the Congregational Church in that place, the Rev. Josiah Hopkins.—The introductory prayer was made by the Rev. Jonathan Hovey, of Weybridge:—Sermon by the Rev. Holland Weeks, of Pittsford, from Isaiah xlix. 4, 5.——Consecrating prayer by the Rev. Simeon Parmelee, of Westford:—Charge by the Rev. Lemuel Haynes, of West Rutland: Right hand of fellowship by the Rev. John Denison, of Jericho.

Ordained, on the same occasion, the Rev. Jeremiah Atwater, President of Middlebury College, to the work of the Evangelical Ministry.—The Rev. Jedediah Bushnell, of Cornwall, made the consecrating prayer;—the Rev. Holland Weeks, of Pittsford, gave the charge; the Rev. Thomas A. Merrill, of Middlebury gave the right hand of fellowship, and the Rev. Truman Baldwin, of Charlotte, made the concluding prayer.